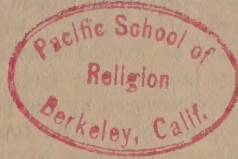


The American Friend

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I Have a Concern!

David M. Edwards

Saint Martha

Edward Grubb

Men Without Countries

Louise A. Stinetorf

Seeing the Invisible

M. Madeline Southard

Power Unlimited

Richard Haworth



OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

MEN WITHOUT COUNTRIES—WHAT SHALL BECOME OF THEM?

There are some problems that trouble humanity persistently enough to be called perennial. Such a one is the refugee situation of Europe. Contrary to popular belief, it was not an outcome of the World War. That terrific international debauch only aggravated an already existing evil. For a good many decades, petty potentates have bolstered up shak- ing thrones by the uncertain method of silencing all criticism. This usually has taken the form of banishment. Naturally, a neighboring sovereign, no surer of his own place in the hearts of an often sullen people, and frequently allied by blood or marriage to the first monarch, was not particularly hospitable to the exile. So Europe has had, for a good many years, a floating population of fugitives.

It is equally true, however, that in more ways than one, the World War aggravated this problem. For instance, soldiers, motivated by one hundred per cent patriotism, served to the best of their abilities in the armies of their fatherlands, and returned home in 1918, only to find their natal villages incorporated into the territory of the nation which they had just been fighting. Naturally, the new "foreign" officials, whose political and economic life depended upon their nationalizing the newly acquired territory as quickly and thoroughly as possible, were either not inclined, or afraid, to bestow any favors upon their erstwhile opponents. In an appalling number of cases, the passport, necessary for very existence in so many parts of Europe, was withheld.

Such demobilized soldiery found themselves stateless, and in a much worse position than Edward Everett's hero. That famous "Man Without a Country" not only had shelter, food, and clothing, but some intellectual and physical recreation. Sometimes the wives and children of the men who were married became automatically stateless also; sometimes not. In either case, they shared the social and, what proved far more serious in the long run, the economic ostracism of their husbands and fathers. In many countries of Europe, for a non-citizen simply to seek remunerative employment is a crime punishable by various means and degrees of severity.

Too, in many countries of Europe, an individual must have a passport which

permits him to reside in a given community. Such passports are under strict and constant police surveillance. Therefore, the stateless men and their families found themselves in the peculiar position of not being able to remain in their native lands; and, for the same reason—lack of a passport—they were unable to cross international boundaries. Frequently individuals or groups sneaked from one country into another and, of course, were soon discovered by the police of the new community. The fugitives were promptly returned to the boundary, kicked across the international line, and given strict orders not to return. However, waiting for them, often in full view of the first group of police, was a second group of officials from the first country who would not permit the refugees to return to the only home they had ever known.

It was a nice problem! And it still is—no one has as yet discovered a solution. Nor has time, which so often solves seemingly overwhelming difficulties, been particularly helpful. Being normal human beings in most respects, if not in all, the majority of the single men and women have married. The War ended over seventeen years ago. A generation of children born before the War has grown to maturity, and another generation is approaching manhood and womanhood for whom the word, "fatherland," and other cant terms of nationalistic patriotism, either have no meaning or interpretations with exceedingly bitter connotations.

This cause of statelessness is but one of many. Only an authority on European politics can fully appreciate all the technicalities whereby an unfortunate individual can lose nationality. Sometimes the cause boils down to the simple fact that one is the offspring of an international marriage whose mother happened to be living in the wrong country at the time her child was born. There are other instances where men—grown to maturity since the war, and discharging creditably heavy responsibilities, social, economic, and political—have been found to have no right to citizenship due to superficial technicalities. In all too many such cases, and in spite of reputation and indisputably valuable service, passports have been revoked, and responsible individuals have been forced into improvident fugitive existences.

The number of refugees continues to grow for other reasons. In recent years,

dictators—not learning from the failures of their crowned predecessors—have resorted to the same methods as those used by kings and emperors, in an attempt to silence not only opposition, but what has been in many cases, the well meant criticism of patriotic men concerned with the ultimate welfare of their countries. Too, not having inherited the "divine" prerogative which for centuries have excused the vicious lusts of crowned rulers, dictators have had to resort to what are popularly termed "strong measures." These have been largely two-fold; and simply stated, are as follows: (1) domineering oppression, the completeness and cruelty of which have had fewer parallels in history than one might suppose at first thought; and (2) the direction of the attention of the oppressed away from the oppressor and toward the fancied sins of some luckless group denoted by, say, race, religion, political views, etc. It would be difficult to say which of the proscribed individuals are the least fortunate—those incarcerated in concentration camps, those fleeing the country, or those exiled. One might almost add a fourth class—those who remain and conform to the mandates of the status quo. Lip service, perhaps more frequently than not, bespeaks a tortured heart.

The following figures give some idea of the magnitude of the problem. In France alone, according to a recent study, there are Russian, Armenian, German, and Saar Refugees. The Russian Central Bureau at Paris, in 1935, gives 110,000 as the number of Russian refugees. The Paris Nansen Office estimates that there are between 60,000 and 65,000 Armenian refugees in the larger industrial centers. The number of German refugees registered with the "Comité National de Secours aux Réfugiés Allemands" in April of 1935 totalled 15,612. There is, of course, no way of estimating how many German refugees have not, for one reason or another, registered with any recognized relief agency. In addition to the above, up to March 31, 1935, about five thousand refugees from the Saar had entered France and an additional one thousand had gone to Luxemburg, according to the "Association d'Entr'aide pour la Sarre."

Concentration camps are the concern of dictators and their satellites. What goes on in them is to the world largely a matter of conjecture. The fate of the vast majority of refugees is—or could and certainly should be—common knowledge. Each country of Europe has its unemployment problem; and many of these countries have passed drastic laws limiting remunerative employment to nationals only. In many instances, the dole, unemployment relief, or whatever name national as well as local charity

(Continued on page 81)

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EDITORIAL

It's Time for an Up-Turn in Benevolent Giving

DOES prosperity deaden benevolence? This question has been asked in the light of figures recently revealed in the government report of taxable incomes throughout the United States for the year 1934. During that year the American people as a whole had an income fifteen percent greater than in 1933, but their gifts to benevolences not only did not increase proportionately but were slightly less than for the preceding year.

In this connection, incidentally, some interesting comparative facts come to light. While it is now quite generally understood that the bulk of benevolent giving comes, not from wealthy donors but from the small givers, because there are so enormously more of the latter, many still suppose that millionaires do give generously. A few of them do, of course. However, from the thirty-two men who reported incomes of one million dollars or more, the average contribution was but seven and one-half percent of net taxable income.

But as our constituency is not closely related to those in the upper brackets, this question is more pertinent: how generous are we small givers, upon whom our religious and philanthropic enterprises must largely depend for support? The figures show that the average tax payer, with less than five thousand dollars of taxable income, contributed less than two cents out of every dollar of income. Put that beside what he paid for almost numberless items of more or less personal indulgence, and the "little fellow" doesn't show up as a paragon of generosity to say the least. As the National Committee for Religious and Welfare Recovery says, far from being "bled white" with "too many appeals" until we "can't give another cent," most of us are spending far more for personal luxuries and self-indulgence than we contribute voluntarily towards the basic religious, educational and character-building agencies of the country.

Returns for the year 1935 are not yet in, but it is safe to say that they will show that the national income was very considerably greater than in 1934. Will the percentage of benevolent giving show an up-turn? It is high time that it do so if we are to maintain a semblance of Christian consistency.

Prosperity is a relative term. People generally are not yet on easy street by any means, but times have been better during the year. Let us be more specific by referring to our own constituency in the Five Years Meeting. Allowing for exceptions in certain sections, Friends have certainly been considerably better off in 1935 than for some time. This is reflected, we are happy to note, in some increase of contributions to our United Budget Service. The increase to date, however, is small, and by no means proportionate, we are confident, to increase in income. Nevertheless, any sign of up-turn in giving is encouraging, and may this up-turn be greatly accentuated between now and the close of our fiscal year on March 31. That there is urgent need of such, a perusal of the financial statement on another page will readily show.

Spiritual Democracy at the Roots

WITHIN the past year or so we have read much about "grass roots" conventions in the political arena. What, if anything, corresponds to them in our organized religious life? It used to be more or less an axiom that the mid-week prayer meeting was the spiritual thermometer of the Church. In a somewhat more inclusive way, we would suggest that the vitality and effectiveness of the Church as a spiritual democracy are registered in the business meeting—not only in attendance but in the spirit in which business, in the large use of the term, is conducted. Especially is this so with the Society of Friends for reasons that should be fairly obvious. With this as a test, what is the level of our spiritual democracy in the local meetings?

Some time ago, in his weekly bulletin, a pastor of one of our meetings brought home very forcibly to the membership some facts relative to their own monthly business meeting, and at the same time finely interpreted the place of the business meeting in the Society of Friends. In reproducing his "Deep and Vital Concern," we refrain from revealing the identity of the meeting in question, leaving the reader to inquire, "Is it my meeting?"

"There were in attendance at monthly meeting, Wednesday night, six people, including the Clerk of the meeting, two who were to lead a discussion, one other member, and the minister and his wife. After the business had been conducted and

short talks had been made by the discussion leaders, C—M— expressed a very profound concern for the interest that is lacking in monthly meeting. It is certainly not complimentary to any group of people to have it said that they lack the interest required for the democratic conduct of business. Yet such seems to be true of us.

"Moreover, it is not 'business' in the ordinary sense that constitutes monthly meeting. The very heart of the Friends' belief is that religion is a thing deeply rooted in everyday living. They bore witness to this in spoken and lived-out testimonies. These testimonies originated in the concerns expressed at monthly meetings—not necessarily concerns involving high-sounding generalities, but even more often concerns about some neighbors in need, or having to bear arms, or in jail undergoing harsh treatment. Through such simple expressions of feeling the Friends have made their religion live, or better, have lived their religion. Some believe that it is better not to speak our concerns, but rather that we should go at once and put them into action. The Friends have believed that the discussion of concerns in meetings is not only a corrective for mistaken ones but is also a place where concerns develop through the thinking together of many who are of the 'same mind.'"

Whether in our annual and quinquennial assemblies or in local groups, the life of the Society of Friends is to be measured by its sense of concern. How much of concern, as suggested above, is registered in our local monthly business meetings? Doubtless one reason why the attendance is not larger is that so often nothing but routine matters of detail come before the meetings. What if our monthly meeting sessions were to resolve themselves into local

"meetings for sufferings," with all that the term implied in the early days of Friends, and still implies in London Yearly Meeting? Certainly there has never been a time when more crucial spiritual and social problems pressed upon us, and problems that relate themselves directly to ideals and principles that are fundamental to the Society of Friends. Why not enliven our monthly meetings by the discussion of some of them? What an array of timely topics suggest themselves! The rights of conscience in a State that relies on force; increasing evidences of a fascist spirit as noted in disaffection bills, teachers' oaths, suppression of free speech and assembly, and persecution of minority economic and social groups; rapidly mounting army and navy appropriations and their relation to world peace; our attitude to neutrality and world cooperation; phases of the liquor problem including advertising; questions relating to moving pictures and radio programs and their relation to our homes and children; the place of cooperatives in Kingdom building; our attitudes toward our brothers of other colors—all these and other matters should be questions of deep spiritual concern with us. Let's take some of them to our monthly meetings and see if the life of our membership is not thereby greatly stimulated.

I Have a Concern!

By David M. Edwards

IT is normal for a Quaker to have a concern. An unconcerned Friend is about as useless a person as could be imagined. However, there are two sorts of concerns, which might be designated subjective and objective. Subjective concerns, as we are now using the term, would be those relating to Quakerism itself. Objective concerns would be those relating to the impact of the Gospel, as exemplified in Quakerism, upon the world. I am to deal only with subjective concerns in what I say in this article.

As I view the Society of Friends there are two conditions which give me much concern: lack of circulation, and inadequate leadership. These conditions, perhaps not exclusively characteristic of Friends, have been in existence for a long time, perhaps throughout the entire history of the Society of Friends. The effect has been to produce—or perhaps it is better to say, to allow to develop—certain lines of cleavage, or areas of disunity. Let me enumerate these: the divergence between the evangelistic and the mystical; between the fundamental and the modern; between programmed and unprogrammed meetings; between the individual and the social gospel.

FOUR AREAS OF DISUNITY

1. Broadly speaking, the Society of Friends is composed of two groups, the one evangelistic, the other mystical. Evangelism followed exclusively tends to become constantly more radically evangelistic and less mystical. Mysticism followed exclusively tends to become constantly more mystical until it approximates philosophic mysticism and is void of evangelism. George Fox was an evangelist and at the same time a mystic. He was the sort of evan-

gelist he was because he was the sort of mystic he was, and he was the sort of mystic he was because he was the sort of evangelist he was. In other words, George Fox was mystically evangelistic; or, to turn it about, he was evangelistically mystical. It might even be said that with George Fox mysticism and evangelism were one and the same thing, or at least were so interwoven that one could not be distinguished from the other.

A look at the Society of Friends today reveals a disturbing situation. One group has become so exclusively evangelistic that mysticism has all but disappeared. This group has, to all intents and purposes, become Calvinistic, for it has become necessary to discredit man totally in order to give God the glory. Another group has become so exclusively mystical that the evangelistic note has all but disappeared and a philosophical mysticism has emerged. This condition contributes to lack of sympathy and understanding and threatens to isolate wholly one group from the other. The task before the Society of Friends today, so far as this situation is concerned, is to achieve once again the unity of evangelism and mysticism which was so completely accomplished in George Fox and other early Friends.

2. A further look at the Society of Friends shows it divided into two groups from a slightly different point of view, which for the sake of convenience may be called fundamentalist on one hand and modernist on the other. Fortunately the radical development of these two points of view is toning down. The radical fundamentalist is aware of his radicalism, and the radical modernist is aware of his radicalism; consequently there is a rap-

prochment between them. As evidence of this, witness some of the recent statements of men who a few short years ago were supposed to be exceedingly radical, some as fundamentalists, some as modernists. The fact that both fundamentalism and modernism are methods for the purpose of reaching ultimate reality, and are not the reality, is becoming apparent. The discovery of this fact has reduced antagonism.

3. Another point of divergence in the Society of Friends centers around the practice on the part of one group of unprogrammed meetings for worship, and of another group of programmed meetings. Scarcely has a general meeting of Friends been called together until the remarks begin to focus upon the superiority of one or the other of these methods of holding meetings for worship. There seems to be a feeling on the part of one group that those who program a meeting cannot be Friends, and on the part of the other that it is foggyish to hold a meeting on the basis of silence, and that those so doing are unprogressive. It has not yet been discovered, apparently, that Quakerism is something deeper than method and that it is not wholly dependent upon method. There should be no criticism of any method that a group finds most serviceable.

In this connection, however, it should be observed that the value originally sought by Friends, namely, the liberty of the Spirit in meetings for worship, is as important as ever. This value may be missed in any type of meeting regardless of method, and it may be discovered in any type of meeting regardless of method. There are devices as effectual in determining what shall occur in the silent meeting, as is a printed program in meetings of the other type. Perhaps whatever failure of the programmed meeting to discover this value should be charged up to the fact that the pastoral system in use among Friends is not one that is indigenous to Quaker soil. It has been adopted from other denominations and no successful adaptation of it to Quaker needs has been made. But more about this later.

4. A still further look at the Society of Friends reveals an area of disunity which might be described as the divergence between the individual and the social gospel. One group emphasizes the salvation of the individual to the exclusion of the impact of the saved life on human relationships. The other group emphasizes the social gospel and underemphasizes the importance of salvation to the individual. The important thing to say in this connection is that both these emphases are indispensable, each losing its significance apart from the other.

These four—and perhaps there are other areas of disunity—are preventing that measure of unity required for a worthy impact upon the world, and should claim the serious consideration of Friends everywhere. One naturally asks the important question: what can be done about it? As stated above, these conditions have resulted on account of two lacks in the Society: insufficient circulation, and inadequate leadership.

MEANS OF SECURING BETTER CIRCULATION

How can better circulation be had? As visiting Friends find their way about among Friends' meetings they have developed beaten paths which are almost exclusively used. Friends from abroad, Friends from one section of the country who visit other sections, follow these beaten paths; and the same people, a relatively small number, are contacted. One way of achieving better circulation is to avoid beaten paths. For a concerned Friend traveling about to meet a group of Friends at some cross roads in

a rural district may perchance accomplish more in producing better circulation than for him to meet a large group of Friends at a way station on the beaten path in a college center.

Another way to secure better circulation is to make sure that gatherings of Friends for whatever purpose, conferences, committees, groups for studying problems, and what not, shall be more completely representative of the entire Society; and one might say in this connection that if some little attention could be given to locating gatherings at places and at times where the largest number could be served, it would minister to this end. Recently a number of Friends from all over the United States were in New York City attending a national gathering. A meeting of Friends for the consideration of an important matter in which all were concerned was located in Washington, D. C., six days after the close of the gathering in New York City. A little forethought would have made it possible for all these Friends from over the country to have been present at the latter gathering.

The coming World Conference offers a most admirable and unparalleled opportunity to contribute to better circulation among Friends. It is confidently to be expected that every effort will be made to realize the largest measure of benefit from this great gathering. Still further, a wider reading of Friends' periodicals would stimulate circulation of thought and understanding.

HOW AND WHY OUR LEADERSHIP IS INADEQUATE

The second cause of areas of disunity in the Society of Friends is inadequate leadership. At least present leadership, if not a direct cause of disunity, is not equal to the task of overcoming the disintegrating effect of the four areas of disunity cited above, and one must raise the question: what can be done about this? So far as the so-called pastoral Friends are concerned, one might state the situation as follows:

When the evangelistic wave, beginning some sixty years ago, swept over the country, bringing into membership in Friends' meetings large numbers of those who had no Friendly background, the problem of adequately assimilating these into the membership of the meeting became critical. In many places the evangelist was persuaded to stay on for weeks, even months, continuing the same kind of work that he had done in the special evangelistic effort. In the meantime a demand for this kind of service, or the habit of a regular preacher, was acquired; and when the evangelist must move on some one, perhaps one who had recently been converted and who began to show that he had a call to the ministry, was recognized and asked to serve as a successor to the evangelist. It was during this period that some of the great preachers of the Society of Friends such as John Henry Douglas, Amos Kenworthy, Benjamin Hiatt, Esther Frame, and a score of others, itinerated over the country holding evangelistic meetings, remaining for pastoral service following the series of meetings, and laying the foundation, developing the habit among Friends for pastoral service.

This all came about more or less inadvertently. It was never planned; it just happened. The old custom of holding meetings on the basis of silence was so well founded and so highly appreciated, or considered to be so distinctive of Quakerism, that this development as set forth above was engaged in in a more or less apologetic frame of mind. It was just allowed to happen; and the feeling, sometimes consciously, sometimes unconsciously held, was that it was a passing phase. It seems that Friends thought, or at least acted as if they fully expected, that the time would even-

tually come when the new membership would become thoroughly Quakerized; and a natural reversion to the silent meeting would be the result. Of course this was a dream that never could be realized, for the pastoral system became fastened upon the Society.

Here it is necessary to give a little attention to the type of pastoral service that came upon us. Having no background of pastoral ideals, Friends have taken over the system of other denominations. So far, nothing has been done about it. There is not in existence today, so far as I am aware, any disciplinary statement of the relation of a Friends' pastor to a Friends' meeting. No extensive Yearly Meeting official study has ever been made, so far as I know, of these relations, with the end in view of producing a disciplinary statement concerning them. In the meantime we have gone on using a borrowed system and have made very little attempt, perhaps no conscious attempt, to adapt it to Quaker needs. The present so-called pastoral system among Friends is not indigenous to our soil. However, it is here to stay, and the question is: what can we do about it?

This question must be viewed from another angle. Not only has there been no disciplinary statement of the relation of a Friends' pastor to a Friends' meeting, but no corporate arrangement has ever been made to train a Friends' pastor to serve a Friends' meeting. The Biblical Departments of our colleges do not, cannot, and should not render this service. The Biblical Department in a college of liberal arts and sciences should offer but little beyond a major in Bible study. Training schools with all their excellent qualities cannot, because of lack of preparation of those who enter, the shortness of the course of study, and other conditions, render this service. There is no Friends' graduate school in operation where this work is being done.

I trust it will be noticed that I have been using the word "training"; I have not been using the word "education." Friends' ministers should be educated perhaps similarly to those of other denominations, but in addition to that education and along with it there should be training so that the service rendered would be a Friendly service.

Perhaps the above statement will serve as an apology (in the sense of a justification or explanation) for the establishment of a Graduate Biblical School at Friends University, which will open next September. At any rate this situation is the reason in the minds of those responsible for this new development.

Friends University, Wichita, Kansas.

Saint Martha

By Edward Grubb

THE ancient city of Troyes, situated on the river Seine about a hundred miles south-east of Paris, served in the days of the great war as a place of refuge for thousands of people who had fled from the devastated districts of northern France. Early in the year 1919 I visited the British and American Friends who were working at Troyes for the relief of these stricken souls and bodies. I remember that a young American named Hinshaw drove me up from the railway station to breakfast at the "Equipe" where our workers were lodged.

In this city there are many very lovely churches, dating from the Middle Ages. One of them contains a statue, which I had been advised on no account to miss seeing. It is in the church of the Madeleine, and it is inscribed as

a figure of "Saint Martha"—a lady who I did not know had ever been canonized as a "saint." The statue is of colored stone, rather more than life-size. It is attributed to Francois Gentil, who lived in the days before the Reformation, and it is supposed to date from about the year 1500 A. D.

The sculptor had in mind, of course, the little story, which Luke has put into his Gospel at the end of his tenth chapter, without giving us any date or place, about the two sisters, Martha and Mary. Martha is "cumbered about much serving"—having to prepare a meal, apparently at short notice, for Jesus and perhaps for a number of his disciples. She complains that her sister Mary is so taken up with her conversation with Jesus that she has forgotten to help. The reply of Jesus was perhaps less severe than it seems to us. In the margin of the Revised Version we are told that many ancient authorities give it in such words as these: "Thou art anxious and troubled about many things; but few things are needful, or even one." Perhaps he meant that "a single dish would be quite enough for us," and that she need not try to deprive her sister of the inward meal she was enjoying.

Probably the sculptor did not know this—I am not sure how the passage stands in the Vulgate translation. The marvel of his work lies in the expression he has given to Martha's face, which is still perfect—unlike her hands, which have suffered from the ravages of time. We might have expected that he would have depicted one "anxious and troubled." On the contrary, the face he has given us is one of perfect calm, indeed of heavenly strength and beauty. This is very striking, even in the photograph which I brought away. He has in fact moulded the face of Martha into nothing less than that of the ideal saint; and it is probably safe to say that no artist could have achieved such a feat unless he had the experience of true sainthood in his own heart.

I think he must have intended to embody in this wonderful work of art a conviction that the life of service has, as its root and inspiration, the inner life of conscious fellowship with God, and unity with his mind and purpose. This is a truth that in the present day we are too apt to ignore. In our wholesome reaction against the teaching that made individual conversion the "one thing needful" and tended to disparage the need for social service, we have tried to make the service of our fellows the whole of religion—with the danger of letting the inner life dry up. We forget that if our souls are to be "like a watered garden," yielding fruit as well as beauty, the springs must flow. It seems to us, half-consciously perhaps, that it would have been more "practical" if Jesus, instead of commending Mary, had encouraged Martha to get on with the lunch.

What we certainly need is the best in both sisters. The true saint, which the artist must have had in mind, is "Martha and Mary rolled into one." The life of service and that of contemplation and communion are complementary, and neither can succeed without the other. The outer life needs inspiration and guidance; the inner life needs practical expression if it is to grow or even to abide. That housemaid understood this who replied, to a question how she knew she was converted, "Because now I sweep under the mats." We cannot scamp work, or give it up in weariness and disappointment, if we are doing it for the love of God. The devotion of our lives to him is the inner secret of successful devotion to our fellow-men. "We love because he first loved us." Loving service of others, like that of Martha, is the best proof that any inward communion we enjoy is not a bit of self-indulgence, but a love-feast.

Letchworth, England.

Religion Looks at Contemporary Conditions

SUCH IS THE HIGHWAY TO TRUE LIBERTY

By REV. DR. D. L. RITCHIE

Dean of United Theological College,
Montreal, Canada

Freedom—religious, political, economic, national—is necessary for wealth of personality and worthy life. Without it men and women are dwarfed and impoverished. Men were made for virtue, and, therefore, for freedom. That is why history is one long, often unseen, persistent struggle for the free and enlarged life. Men were born for the wing and the free air, not for the earth and cages. Thus bondage is the sum of villainies; and he is a slave most base whose love of "liberty" is for himself, and not for all the race. But "the price of it," as Burke said, "is eternal vigilance."

Now, there are three disturbing tendencies today that cannot fail to rouse liberty-loving men to action. The first is supineness in regard to freedom as a treasure; the second is denseness in many alert enough to personal and national freedom, but obtuse to liberty in wide and enlarging applications; the third is the failure of so many, especially of the balked and disinherited young, to understand that true liberty is always found within law. Without restraints, liberty becomes license, loss, bondage, death.

1. Nations once dowered with large liberties are again being enslaved, and some of them seem to wish it so. They are selling themselves into varied forms of bondage. But such delirium cannot last. The hysterics communicated by the Stalins, Hitlers, Mussolinis must pass away, and these dictators themselves cannot too long be endured. After all, the Mussolinis are of yesterday; the Mazzinis are for tomorrow. Luther's soul is not dead in Germany, as its struggle for its right to breathe so eloquently tells. After three days the deathless spirit of Garibaldi will revive again. Totalitarian states will be broken on the rock of freedom in man's soul.

2. There are in every nation so many, themselves largely free, who will not understand that national and religious freedoms, however precious, are not enough. Freedom must be of wider application. Economic bondage can annul much boasted liberty, and madden men into revolution, or reduce them to crawling creatures of the baser sort. Much of the boiling unrest today is fed by the sense that without a much larger measure of economic liberty personality is fettered. Wage-slaves cannot be free, en-

A page on which leading Protestant, Catholic and Jewish Ministers apply religion to life in its various phases.

larged and enriching personalities. When will certain classes in every community learn that there is a deeper hunger in their fellows than can be satisfied with two chickens in the pot, and that the struggle for economic betterment is also a hunger for enlarged personality. "There are yearnings, longings, strivings for the good they understand not," and a measure of economic wellbeing, yielding liberty, is necessary to its possessions. "Cribbed, cabined and confined by economic bondage," is the true description of millions of our fellows in countries politically free, and liberty to live a larger and fuller life must be made their heritage.

3. There is the blindness to see that real liberty cannot be possessed and enjoyed apart from restraints and self-discipline. All true liberty is within law. In the secret places, liberty is wedded to morality. Increased restraints often mean enriched liberty. On board a modern ocean-liner, what a large liberty and full life can be lived, not in spite of, but by means of its restraints. Some foolish, chafing against these, may, in the name of a larger liberty, jump overboard, to find only liberty to sink. It is a truth of a large application to many varied aspects of life, to individuals, communities and nations. To walk in it is the way to ordered life and the true wealth it yields. It is the way to peace and security. All real liberty is found within law and by ready obedience to law. Indeed, life within law, force guided by law, wrong righted by law; police and courts, not lynchings, shootings and vendettas; police and courts, not armies and navies and devastating wars; law and order, not passion, madness and the hysterics of patriotism—such is the highway to true liberty into which wisdom is calling the feet of men and nations. All else is self-inflicted bondage, trouble and bubble.

WISHING AND FISHING

Light comes slowly

For those who lie wishing.

Dawn breaks early

For those who go fishing.

HARRIET OLDS HENDERSON.

Washington, D. C.

SEEING THE THINGS THAT ARE INVISIBLE

By THE REV. M. MADELINE SOUTHARD

President of the American Association
of Women Preachers

Fixing its gaze upon the visible is the fatal mistake of the world today, of the religious as well as of the irreligious. This is not strange, since we have such a gigantic material civilization. Humanity is like a child upon whom Santa Claus has bestowed such a plethora of mechanical toys that he has no time to hear of a Babe laid in the cattle's feed-trough while the air trembles with Heaven's message of peace on earth, good will toward men. The radio runs all day and half the night in many houses and there is no stillness to listen in to the messages from the Unseen that thrilled the Hebrew and Christian prophets.

Millions follow so closely the play life of the screen that they have no time to discover the real life hidden in their own breasts. Men are so absorbed in making ever greater speed in cars and boats and planes, that they forget the call to run with patience the race set before them, and no mechanical device can help in the all-important invisible race that is being run—and frequently lost—by the occupants of the high-powered speedsters, and by all of us.

Not that one would decry machines. I am an enthusiast for all of them and for all the speed and other victories over slow drudgery obtained through them. The pity is that attention is centered upon the inventions and not upon their great Source. Strictly speaking, no one ever invented anything, any more than Columbus invented America. It is all a matter of discovery of those mighty, hidden forces that exist in the very nature of things. And here is the frontier for the explorer today—to reach out into the unseen and reveal to us more of these "inventions," silently waiting through the ages for man to possess himself of them.

But our Machine Age is little better than the Stone Age if we let these visible things dominate us. If we will look through the material to the One who has created all these things for a beneficent purpose, then we shall begin to live. Then we shall cease our mad worship of blind, unseeing things, our hideous struggle with each other for their possession, our wicked perversion of them in military and economic warfare. Then we shall seek to share with all around us the blessings of these visible things instead of viciously hoarding and exploiting the

gifts of the Almighty. Then we shall see the invisible potentialities of personality in an ignorant, ragged boy as more valuable than all the gold in all the nations' treasuries, more fascinating than all the gleaming bodies and engines of all our machines. For then we shall understand that the Creator meant all visible things to serve the invisible soul of man.

But we do not see these potent forces. Our imaginations have been stultified. We threw away an enormous amount of the faith men live by in trying to adapt our thinking to a false philosophy built upon some very incomplete findings of science. But science has been taking long strides and seems now to have left religion behind in its recognition of unseen forces. Is it that pulpit and pew are ashamed to confess how far astray religion went in adapting itself to a passing philosophic fad? Did we rush pell-mell into vast building and institutional and numerical projects to cover our lack of spiritual insight?

In any case, the scientist now pierces through the welter of material things and tells us more marvellous magical tales than any miracle story. If religion would only catch up now with science, proclaim with certainty its own peculiar message—the Thinker behind the Thought—the world would yet be saved from the cataclysm that threatens it.

The writer to the Hebrews declared that Moses had no fear of the mighty Pharaoh, no regard for the pleasures and honors of Egyptian court life, but gave himself to deliver an enslaved people, always a thankless task; and that Moses was equal to this because "he endured as seeing Him who is invisible." That same vision turned the young aristocrat into the prophet Isaiah; transformed the wealthy, pleasure-loving lad into Francis of Assisi, the little brother of the poor; took John Wesley from association with scholars, to daily mingling with the ignorant, unwashed miners and commoners. Such men create revolutions—upward.

Feeling keenly the horrors of war, the bitterness of life under our pagan economic system, the misery of misunderstanding and cruelty between the sexes, the curse of race prejudice, this writer remains convinced that the greatest social as well as spiritual need of our age is a race of men and women who surely and steadily see the invisible.

We do not want missionaries to come to our country to try to make it like America or like England—we want them to try to make it like heaven.—ALLAN JACOBS.

One of the first qualities of a leader is his ability to stand alone, if necessary.

POWER UNLIMITED — ITS MEANS AND RESULTS

BY RICHARD HAWORTH

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. Mt. 10:16.

Get you no gold, nor silver, nor brass in your purses: no wallet for your journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food. Mt. 10:9, 10.

And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. Lu. 22:35.

Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world. Mt. 28:19, 20.

Be not therefore anxious, saying, What shall we eat? Or, What shall we drink? Or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek: for your Heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom and his righteousness: and all these things shall be added unto you. Mt. 6:31-33.

All Christians need supernatural power: (1) for self control—a complete yielding of one's self to God for guidance and control in material things; (2) for enlightenment of the mind and clearing of the vision in all mental states; (3) for enlargement of the soul to comprehend God's revealed will in spiritual experiences.

Probably the first of these will be sufficient for this discussion. If we can simply adjust ourselves, accurately, to God's plan for our physical activities, probably our mental and spiritual experiences will not go far afield.

Power is the ability to do things right, hence to do things right means power under control.

When the Continental Congress chose George Washington Commander-in-Chief of the Revolutionary Army in 1775, he began at once to do things in accordance with the authority and powers bestowed upon him. In 1783, after eight years of active service for his country, he made his final report to Congress. In that report he gave a very careful account of his personal expenses and of expenditures for the Army. He showed personal expenditures of more than \$8,000, all paid out of his own private funds. His salary as an officer had not been paid and Congress was without funds. Knowing the country's financial depression and the inability of Congress to raise funds at that time, Washington,

out of his great patriotic love for his country, frankly and freely forgave both debts.

That was a master stroke. It exhibited just the power needed. It established confidence. It directed things into the right channel for the struggling young nation.

In Bible times the prophets and great leaders of the people used figurative expressions to convey the truth. Back in the Old Testament, oil stood as the best representative of the power of God—power to give light and reveal the inner workings of the mind and Spirit of God in relation to man. That represented the finest and most far-reaching power known.

In our day probably electricity most nearly expresses that same idea. From the time that Benjamin Franklin flew his silk kite in the storm and gathered and stored electricity in his own body, man has more and more brought it under control until now there seems to be no limit to the possibilities of the electric current. But everything must be under control.

In the New Testament, water is used as the symbol to express the same thought. Jesus said to the woman at the well, Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a well of water springing up unto eternal life. Jno. 4:14. Also at the feast of tabernacles in Jerusalem, Jesus said to the multitude, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. John 7:37, 38.

God's laws are immutable and unchangeable, but some of them cannot be estimated, calculated nor reckoned by man in the same way that he reckons the laws with which he is familiar. One of God's laws says, How can one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and Jehovah had delivered them up? Deut. 32:30. And again, Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us. Eph. 3:20.

God's laws are to be accepted by faith and applied in our daily activities. Christians have the opportunity of testing those laws as they apply to present-day activities. Many times things will have to be done. We have no time to look up precedents and no opportunity to seek human counsel. What shall we do? The Holy Spirit is ready to reveal the plan. Supernatural power is needed. It is ours for the asking.

When Moses received instructions for building the tabernacle, the Israelites were in the wilderness. They had no

shops nor factories. Weaving, carving, moulding, welding, all had to be done if they erected a tabernacle according to God's plan. Who could do it? How could it be done? Listen! Jehovah spake unto Moses, saying, See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise skillful works, to work in gold, and in silver, and in brass and in cutting stones for setting, and in carving of wood, to work in all manner of workmanship. Ex. 31:1-5.

Here, again, is no display, but it is sufficient power to meet an emergency and when given the opportunity, God supplied every need. Discouraging? If Moses had looked to the material world for sources of supply in the construction of the tabernacle and had waited until he got to some suitable place where they could find tools and materials, the tabernacle would still be "a pattern" with instructions for its construction.

The Church is drifting, in this material-scientific age, into physical show, material advertising, nose-counting, big business tactics, tagging along behind the business world with the hope of gaining prestige with the same methods the world uses. With what success? Some get the crowds, few show the power of God to save from sin and build communities for God.

Set over against these material activities a visit of Peter and John to the Temple at the hour of prayer. They were suddenly confronted by a man asking alms. Peter was without money: John kept still. Hear Peter's answer to the man in need: "Silver and gold have I none: but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk." Acts 3:6. The world would call that "a brilliant stroke," for, note the great popularity which followed: so many sought healing that God permitted even Peter's shadow to heal as many as it touched. But popularity no more showed the power of God there than did imprisonment a few years later.

Jeremiah preached the truth of God and was about as unpopular as any man in the kingdom. Ezekiel preached what God had told him to and God protected him from the onslaughts of the enemy by making his "Forehead hard—as an adamant, harder than flint," against the people. Ezek. 3:8, 9. In each case there was sufficient power from God to do what he wanted done.

The greatest needs of the world today cannot be met by an appeal to the popular mind nor by recourse to money nor to any other outward or material appeal. The greatest need is to be saved from sin. The preacher, then, needs to be able to draw on the power of God

until he is able to detect sin and point people to the remedy. But can he know the will of God today as did the prophets and preachers of Biblical times? Jesus said: If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak for myself. Jno. 7:17.

We may know God's will. We may know that God sends us and will provide all things needful for the accomplishment of the errand. There are two sources from which such information may be derived. The Bible is the first, the greatest and best. Jesus found it reliable in resisting Satan's temptations as well as in leading the people back to God. If we fail, it is probably because we do not know what God says about the case in his word. Probably the greatest need of the preacher and the people today is more and accurate Bible information.

When that does not fully explain, or apply, man may seek and obtain God's will through the leadings of the Holy Spirit. If neither of these sources reveals God's will, there is too much static or possibly a loose connection or a burned out tube, or bearing.

In God's plan man lives so close to God that he hears and understands what God says, both in his printed word and through the Holy Spirit. The Holy Spirit is God's anointing, cleansing power for service and man cannot serve God until he knows what to do. The anointing precedes the service and prepares the individual in mind and body and spirit for the kind of service to be performed.

God says, All the tithe is Jehovah's. Lev. 27:30. That is clearly a statement of material fact, but the spiritual blessing it promises cannot be realized until the debt is paid.

God put the challenge to Israel. Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me—if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Mal. 3:10.

Are twentieth century churches accepting that challenge today? A few are, and in every instance God fulfills his word. There is a surplus in the treasury and far greater spiritual life and power. Man never loses by testing God's promises.

How many Friends churches have the courage (power) to test God now on that one point? The tithe does not belong to man: it is Jehovah's. It follows then that the Church, only, as God's organized representative on earth has a right to distribute the tithe. I owe a tithe of my income to the Church, therefore I may not distribute even that tithe. It is not mine: how can I honestly distribute that which belongs to another?

Does the tithe still bind the servant of God today? Not bind, it liberates. Jesus said, referring to the tithe, These ought ye to have done. Mt. 23:23. Not abrogating it, but throughout his whole life practicing his own teaching. Freely ye received, freely give. Mt. 10:8. The law is expanded into grace: all belongs to God. It is more blessed to give than to receive. Acts 20:35.

Then if churches want to live, "in the virtue of that life and power that took away the occasion of all wars," in the life of one Friend, there must be outward material activities indicative of inward, spiritual, supernatural power. A lot of words are used in the New Testament to express that condition: viz., baptized in the Spirit, filled with the Spirit, anointed by the Spirit sealed unto the Spirit, the earnest of the Spirit. "The natural man receiveth not the things of the Spirit of God:—but he that is spiritual judgeth all things." I Cor. 2:14, 15.

There are three great laws of power which may well be looked upon as reliable and safe in our work for God.

1. Obey God. To many people that may seem sufficient. No need to try anything else: all is included in obedience. God said to King Saul, "To obey is better than sacrifice." I Sam. 15:22. But one might be mistaken, so we note a second law.

2. Obey the Bible teaching under the leading of the Holy Spirit. It may be that the problem in hand has three or four different angles, none of which appears to be sin.

3. Daily Bible study and devotional meditation.

These three laws, or plans, are sufficient, when followed closely, to keep one in closest touch with God. Such close contact with God transforms the life of any one who obeys the three laws. When Moses returned to Israel after forty days in the Mount with God, his face shone so that it became necessary for him to wear a veil in order that the people might look upon him.

All such changes are supernatural and impossible of human explanation. When the power of God is in a human life, it produces many physical changes. The prophet Micah saw, in a vision, the manifestation of the power of God when he said, The mountain of Jehovah's house shall be established on the top of the mountains,—and peoples shall flow unto it. Mic. 4:1. When the people are supernaturally changed, it is just as easy for God to cause them to flow to the top of the mountain, as it seems to us materialists for water to flow down hill. All sin becomes repulsive. All want to be pure.

Such is true with every life completely yielded to God. We are in the world but

(Continued on page 82)

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

COOPERATIVES AS VIEWED BY A CHRISTIAN BUSINESS MAN

Editor, THE AMERICAN FRIEND:

The new Consumers Cooperation Movement which is gaining such wide attention with the coming of Dr. Kagawa to America is, beyond a doubt, the harbinger of a widespread change in our economic system. The implications of this movement, and the readjustments that it may require of many of us, are of tremendous consequence. I am speaking in particular of those whose welfare, like my own, is bound up with the capitalist system.

Throughout the centuries Christianity has placed its blessing on the fundamental doctrines of capitalism: namely, the right to own private property, and the right of individual enterprise. It was considered not only right, but highly exemplary, to engage in private business, to invest capital, to employ labor, in short, *to make money!* It is only natural for us who have been reared in that atmosphere, who have been encouraged by the Church and lauded in the public schools for our efforts to succeed in the field of private business, to be alarmed at first by a movement which seems to threaten the foundations of our security in the social order.

Furthermore, its warmest advocates herald it as a means toward "establishing the Kingdom of God on earth." It is called the "Christian" way of solving our economic difficulties. If this is true (and perhaps it is!), then the logical conclusion is that there is something "un-christian" in carrying on business for private profit.

The dilemma that we face is a real one. We who are members of the Church and who are sincerely trying to live according to the way of Christ, must either give up our business enterprises and do (God knows what!), or else we must harden our consciences, keep our businesses, and attempt to fight or compete with the very movement which our own Church espouses.

But the problem is more involved than that, and we who engage in business must be extremely realistic. If there had been no need for it, the cooperative movement would not have started. There was a need simply because many of our people did not have sufficient money to pay the prices required at retail, and the cooperatives promise to lower living costs. True, in most instances these costs will be only slightly less because the margin on staple commodities is so little

that even a cooperative organization can not operate at a large net profit. But the costs will be *some* less, and with the incomes of the majority of the people so pitifully inadequate, even a small saving is worth the effort.

If business and industry had put its house in order, if wealth and income had been even partially distributed in proportion to the need for goods, the Consumers Cooperative Movement would not have been born. The old saying that necessity is the mother of invention was never more true than in this instance.

How far this movement may go in displacing the individual retailer depends on many things. The retailer, meaning that large group concerned with the distribution of goods, is a very definite part of our social system. The service that he is rendering can not be duplicated without cost. And as for excess profits, the record today reveals those profits as being, on the whole, exceedingly small with respect to the investment made. The trend toward even greater competition will automatically hold retail profits in check. There are also many other factors accounting for the wide spread between actual production cost and final retail price, such as the manufacturers' cost of advertising and selling of the goods to the retailer, concealed taxes, high interest rates on borrowed money, and so on.

All of this is not to deny that in the present system of distribution many abuses do exist which result in misleading or defrauding the consumer. It is up to us who are in the business of retailing to see that we do our part toward conducting business on Christian principles. Concretely, that means sacrificing a large profit to the end that the goods of industry reach the ultimate consumer at the lowest possible cost. Only in so doing can we justify our place in a Christian society.

EDWARD A. NUSBAUM.

Richmond, Indiana.

REAR ADMIRALS ARE STUMPED!

Editor, THE AMERICAN FRIEND:

At the Williamstown Institute of Politics, the three Rear Admirals present said they were unable to give a reasoned answer to the following question asked in one of the Open Forums:

"Look at Holland. She has more colonies than the United States, they are more scattered, and further from the homeland. Java alone is richer and more

populous than all the Philippines, if they be considered colonies of the United States. Holland has four to five times per capita, the foreign trade of the United States. Why does the United States need a larger navy than Holland?"

No Rear Admiral nor any other person present was able to say more than that the navy of Holland was not big enough, although the Rear Admiral to whom the question was propounded had been given a written-out copy of it thirty-six hours earlier for careful study.

Apparently the Rear Admirals believed that any reason supporting the right of the United States to a larger navy than Holland, would support Japan in claiming a larger navy than the United States, Japan having more coast line than the United States.

Today a parallel question on military forces might read:

Why does the United States need a larger army than Germany was given under the Treaty of Versailles? Are its enemies more powerful than the potential enemies of Germans, are they more strongly armed, are they more treacherous?

Do not the two foregoing questions suggest that the present navy and army of the United States are more than "adequate" until the questions are fully answered?

EDWARD THOMAS.

New York City.

ISSUE OF JANUARY TWENTY-THIRD PROVES PROVOCATIVE

Editor, THE AMERICAN FRIEND:

The subjects of world peace, and of social adjustment have had large and merited space in your columns. May I speak of three "concerns" which these discussions have raised in my mind? For convenience I confine references to the issue of January 23.

Are we truly broad minded? Merle L. Davis questions (rightly, I think) the justice of coercing those who attended the Student Volunteer Convention. But is there not great danger in the tendency to choose, and see, and hear only that which flatters, and does not ruffle our own theories? Are we not too far from the wisdom of Franklin who advised his friends in time of disagreement to listen mostly to those whose ideas were disagreeable?

My second exception is to the "pacific" method expressed thus (by Frank Santee): "What better foundation . . . than the World Court plan, if we add . . . economic isolation for the nations violating their agreement?" (Italics mine.) Just what was the meaning of Jesus' words, "Let him be as a heathen unto thee"? He was speaking of the relationship with one who was wilfully injurious, who resisted personal appeal, the advice of arbitrators, and continued a harmful course. He taught, I believe, that we

shall recognize that such a person was in an irreligious condition; but did he teach us to starve and freeze him, or (to be more effective) to stunt and wither and embitter his dependents? No! Rather, does not world peace await the time when each hour of each day we learn how to give to him who would borrow, to go two miles with him that would force one mile, to bless when we are cursed (not run and hide our ears!), to pray and to give our alms in the place of need instead of on street corners? And why? Because of "your Father, who seeth in secret," and because he "sendeth His rain upon the just and the unjust."

The third paragraph to which I wish to refer reads thus: "When I left . . . in '32, I believed the colony was to be moved . . . there it was . . . frowzy heads . . . out of the same old windows . . . children swarming . . . extremity of poverty." (Mary Kelsey, p. 22.) Some of these devoted workers I have known, and the honor with which I hold the nobility of their lives gives hesitation as I write. It is the picture of an old tragedy, and universal in scope. Yet we also know of faces that are washed and hair beautifully arranged in the early light of morning sun (not painted and frizzled for the street corner); and there are windows with humble framing, yet clear and shining (not vents of sloth and dissipation). These faces and these windows, touched with reverence and skill because they were truly windows of heaven, revealing the love of God, and lighting the love of man to fellow man, were faces and windows that knew privation, but not poverty; for their spiritual wealth made them ready for the opportunities which too often lie unseen. It was such faces and windows that W. Irving Kelsey and Nereus Stout knew, and others all through history have seen.

Why are the continued sordid dissipation, the selfish extravagance, and the despair all about us? They still blight Palestine in spite of Jesus' words about the abundant life. Do we recognize his words with depth and intelligent integrity in our comprehension; or do we, like Judea and Galilee, put political fortune, flowing garments, and chief seats in formal religion and education, ahead of basic reform and childlike willingness and humility. Was it not Jesus, teaching that the Spirit of God was in every man—only if he were born from above; that good trees produced good fruit; that the house fell in the storm because built upon the sand? Contact with Jesus gave to the injured, joy; to the sinner, freedom; to the poor and meek, the wealth of the universe; to the blind and the lame and the sick that faith which blossomed in sight, strength, and health: yet to the greedy Judas, to the selfish Pharisee and the sceptic Sadducees there came the

bleakness of hatred and death,—over which his love triumphed in his cry, "Father, forgive . . . they know not . . ." His followers did not seek in the courts to right the wrong done to him, or to themselves; nor did they seek to save the political machinery of their country; nor the temple where he had taught, and they had continued to worship. They labored with their own hands that they might have food and clothing to give to the needy; and by their deeds more than by rhetoric they witnessed of the Light that now shineth. I think that Jesus' words came to them again and again as they realized the Kingdom was as leaven, as a breath, as a power, and that their neighbor was anyone in need.

A Massachusetts Reader.



SCATTERING MEDITATIONS ON THE FIVE YEARS MEETING

Editor, THE AMERICAN FRIEND:

Like similar meetings, the Five Years Meeting faces a great danger. The Commissions have given their reports, there has been limited discussion, and now we are back home to forget what we have heard and learned. We face the danger of failure to profit by our new knowledge and inspiration.

Early Quakerism was experiential religion—and also experimental. Are not the Commissions just now in a fine position to seek to put into practice some of the suggestions they have made? I would like to see each Commission continued in some unofficial capacity, bearing their own expenses if they will, to do some pioneering work. Let each Commission choose one or two of the many "turnip seeds" they planted too thickly, cultivate them, and see what may develop. The results of such exploration could be spread on the pages of THE AMERICAN FRIEND to point out paths of progress, or pitfalls to avoid. Certainly the least

DUTY

I saw her as she slowly went,
'Twas plenty that she had,
And yet beneath her bravest smile
A lack she felt, which all the while
Made her seem stern and sad.

And close behind, in somber brown,
Necessity, with dourest frown,
Compelled her all the day.

I saw her yet again and she
Lacked many needful things,
Yet she magnetic was, and sweet,
And danced along as if her feet
Were shod with Hermes' wings.

And close beside, with eyes aglow
And words of sweet Praise whispered
low,
Went Love along the way.

FAUGHN WHITE.

Newcastle, Indiana.

we should expect is for individual members of the Commissions to continue their investigations, feeling free to send in reports for the benefit of us all.

Wichita and its University Friends Meeting deserve our gratitude. They are courageously attacking their "slum" problem, with the help of the Service Committee. How many of us have thought of slums as the problem of the big city! I still carry the boyhood image of the slum section of a town (largely Quaker) which has a population slightly over twelve hundred. The citizens were doing nothing about it then and are doing nothing about it, now: thirty years have not brought improvement. Let us urge the Service Committee to develop its technique for meeting such situations—and let us who bear the name of Christ bear spiritual help. Probably spiritual and moral assistance is more needed than mere physical. Would you say half, or two-thirds of American Friends live within a few miles of some Bucktown, or Jimtown, or Shantytown, and do nothing about it? Whatever the percentage, it is too high. Lead on, A. F. S. C.

Possibly the same tendency disturbed others that did me—that Friends seem to have closed minds in regard to worship. Pastoral Friends stand for the pastoral "system" with a "do or die" spirit. Unprogrammed Friends are from the rest of Palestine, asking, "Can any good thing come out of the Pastoral system?" (Max I. Reich says Friends out here have pastors but are conscientious about the "paid ministry!") Our concern should not be to battle for our favorite, but to seek the most effective worship possible. Any worship which lifts the worshipper until God can commune with him is worship in reality and truth. Such worship God desires.

A subject such as "Friends Worship" needs days of serious consideration. Why not ask our ambassador-at-large, Raymond Binford, to lay the foundation for a conference or retreat to give thorough treatment to this whole problem of our worship, its effectiveness, relation of pastor and congregation, and kindred phases of the subject? To be peculiar for the sake of peculiarity must be an abomination to the Lord, but if our uniqueness in worship has elements of real value, let us seek them out and emphasize them.

Even in these days when either the elephant or the donkey has stepped on most purses, ministers of our Society take vacations, at least part of them do. After enjoying the stimulation of the thought and discussion in the Five Years Meeting, one wonders why Friends could not vacation together for a couple of weeks at some convenient place such as Quaker Haven, fourteen miles from Warsaw, Indiana, and thresh the wheat out of some of our present-day problems.

MILTON H. HADLEY.

Chicago, Illinois.

FRIENDS IN ACTION

The Workers' Exchange

An Occasional Page by the UNITED PROMOTION COMMITTEE

HERE'S SOMETHING WORTH TRYING

Church Night Services or Institutes in various forms are being used increasingly by Friends Meetings. Sometimes these are built around the theme of Peace or International Relations. In other cases the purpose has centered in Missions. In still others the program has included many topics of interest. While the plans for these have varied much in form and content, they have had much in common.

Here is the outline of a rather typical series as conducted by Fairmount Meeting in Indiana Yearly Meeting. The series is planned for six consecutive Sunday evenings. The first hour, beginning at 5:30, is a social occasion with a covered dish luncheon. The study period follows with classes on three different subjects. One of these classes, "Current Events and Religion," brings in many timely topics and outside speakers to discuss them. The closing hour includes music, worship, and a closing address by an invited speaker, with some subject of special interest assigned. With Parvin W. Bond, the pastor, as director of the series, the Fairmount Friends feel that their two years of experience with the Institute proves it to be highly successful.

There are other meetings conducting some kind of Sunday evening series such as these. Yet other meetings may be hereby encouraged to build a similar program into which much inspiration and information can be poured. In many cases these have revitalized a meeting and given it a fresh vision of its possibilities.

KEEP BUSY, URGES TOM SYKES

Tom A. Sykes, Chairman of the Peace Association, presents the urgency of peace activity on the part of Friends. Meetings are requested to have at least one representative at one of the Institutes on International Relations which Friends are sponsoring across the United States. Write the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pennsylvania, for information and programs. Find the one nearest you and start at once the project of selecting and sending a representative.

Friends have often expressed a desire to have some one present pictures that would stir interest in the peace cause.

Dr. Francis S. Onderdonk, 1331 Geddes Avenue, Ann Arbor, Michigan, is available for such service with stereopticon or moving pictures. It is suggested that those in leadership in Quarterly or Yearly Meetings get in touch with him as to terms and dates available. He writes that he is steadily improving the nature and quality of his pictures.

Young Friends are urged to write Paul Harris, 532 Seventeenth Street, N.W., Washington D. C. and ask for samples and instructions on "Peace Action Plans."

"Keep busy," says Chairman Sykes.

A RELIABLE BOOKLET ON ALCOHOL

Many Friends who believe that their young people should be protected from the use of beverage alcohol through correct information as to its effects, are at a loss as to where to turn for reliable information on the subject.

Professor Howard E. Hamlin of the Department of Physiology in Ohio State University has prepared such material in a booklet of sixty-three pages entitled, "Alcohol Talks to Youth." The Five Years Meeting Board of Prohibition and Public Morals has arranged for a supply of these booklets to be kept for distribution at the Friends Book and Supply House in Richmond. Single copies will be mailed for fifteen cents each and lower rates may be arranged for quantity lots.

We believe that a copy of "Alcohol Talks to Youth" should be placed in every home where there are young people. It will also be found useful for the minister or other worker who wants reliable information. Our Board on Prohibition and Public Morals, through Ray-

As a new feature of our Five Years Meeting service department, we introduce this page as a Friendly clearing house of plans and programs. Through it we wish to offer helpful suggestions for carrying out the general program of our Boards and Committees, and to stimulate desirable activity in local meetings generally. To this end we invite contributions and suggestions from all. If some new feature has proved helpful in your meeting, tell us about it that we may pass the idea on to others. Send communications to Errol T. Elliott, Chairman United Promotion Committee, by whom the page will be edited.

mond Mendenhall, Chairman, Westerville, Ohio, urges the wide use of this booklet. Local Temperance committees may order them in lots and resell to the membership.

JAPANESE EVENING SUGGESTED

Here is a suggestion which the experience of a few churches recommends to others. A "Japanese Evening" is held in which the chief center of attraction is a display of Japanese art. These beautiful reproductions may be secured through the Shima Art Co., 16 West 57th Street, New York, N. Y. Mounted on ample card backgrounds, they furnish a very attractive display. A strong, concentrated light adds to their effectiveness. The inexpensiveness of the pictures makes them sell easily. Incidentally the commission allowed by the Art Company gives opportunity for the sponsoring committee to make some money.

A varied program may accompany the occasion. A speaker who has had experience in Japan or who is a student of the country may be invited in. A rather limited amount of Oriental music may be had. Tea may be served in the Japanese manner. A book review, or stories such as that of the life of Kagawa, are splendid possibilities for such a program. Groups who have conducted this type of evening program recommend it to others. Write the above address for information on how the pictures may be secured, also prices, and terms.

This may be sponsored either by the Peace or the Missionary Committee.

JOIN THE FELLOWSHIP OF PRAYER

Friends are invited to unite in a worldwide fellowship of worship and prayer on the World's Day of Prayer, which this year, will be Friday, February 28. This Day of Prayer was initiated as far back as 1887. In the early 90's the Foreign Mission Forces united in the effort. The thought of this day spread until in 1927, at the request of Christian organizations in different parts of the world, the day was first observed as a World's Day of Prayer. By 1935 it was observed by more than fifty countries.

The wide scope of interest of missionary endeavor is shown by the extent of the topics which are included in the special leaflet which has been prepared entitled, "A Call To Prayer." These topics include the following:

"Let us thank God for the growing and deepening consciousness of the need for peace, and for the personal knowledge of Him who brings peace on earth.

"Let us ask our Father to bless all peoples and their governments in their efforts to secure peace; may nations re-

consider their ways and prepare for peace.

"Let us pray for the missionary enterprise and for all who share therein.

"Let us pray that we as individuals may be willing to walk the Way of the Cross to secure peace in this our day."

In addition to these topics, let us suggest that Friends include the following meditations: prayer for our own workers and representatives; for a more effective leadership; for an appreciation of each other that will bind us together; for righteous living, individually and collectively.

The following materials may be secured from the American Friends Board of Missions at Richmond, Indiana: programs entitled, "On Earth Peace, Good Will Toward Men," 2 cents each; Children's program, 1 cent each; poster picture, "Christ of the Andes," 11 by 17 inches, 5 cents each; the Call to Prayer leaflet, free.



ANSWERS TO A GREAT NEED

The Department of Evangelism of the Federal Council of Churches offers to pastors and others a booklet for personal and family daily devotions. It is published monthly at convenient size and moderate cost. *Today* is the answer to a great need in the devotional life of the church.

Each daily lesson has a message based upon a scripture text, a suggested Bible reading, and a prayer. The cost is very reasonable at 5 cents per copy, 60 cents per year or \$1 for two years. It may be subscribed for personally. In many cases a meeting orders a number of copies which in turn are sold or distributed to the membership. Here is something that lends itself to a concerted effort for a more extensive and thorough devotional life for the homes of the Church.

Send all subscriptions and orders to the Department of Evangelism, Federal Council of Churches, 105 East Twenty-second Street, New York, N. Y.

CONCURRENT QUARTERLY MEETING SESSIONS

This year, as last, the February meeting of Blue River Quarterly Meeting of the Friends General Conference and Chicago Quarterly Meeting of Western Yearly Meeting were held concurrently at Fifty-seventh Street Meeting in Chicago.

The session of Blue River Quarterly Meeting was devoted largely to a discussion of American neutrality and to the proposed military disaffection bill, with Alfred H. Cope, the new Secretary of the Midwest Institute, initiating the discussion.

Chicago Meeting of Ministry and Over-

sight echoed and amplified the Five Years Meeting discussion of training for Friendly workers. Perhaps the tea that followed, particularly grateful in zero weather, was also an echo of Five Years Meeting. Chicago Quarterly Meeting appointed a committee to meet with that of Blue River Quarterly Meeting to shape resolutions to send forward from both bodies to the proper officials in Washington.

Supper was followed by a lively presentation of cooperatives, their history and their working, by Llewellyn Jones, editorial and literary writer for *The Christian Century*, with a discussion equally lively. An admirable display sent forward by the Mission Board attracted

much attention; and the children's quarterly meeting enjoyed new film slides of Cuba and Palestine from the same source.

Further preparation for the visit of Kagawa to Chicago was made the next morning, February 2, at the Fifty-seventh Street Religious Forum, when Albert Mills, Clerk of Blue River Quarterly Meeting, and Professor of Political Science at James Millikan University, spoke on Kagawa's religion.

Perhaps a unique feature of Chicago Quarterly Meeting is the recital at every session of a list of the meetings that members have visited in the past three months. This is felt to be most valuable, and always fresh interest is aroused in intervisitation.

FINANCIAL STATEMENT

CONSOLIDATED REPORT OF UNITED BENEVOLENCES

April 1, 1935 to January 31, 1936

Received from Yearly Meetings:

Baltimore	\$ 2,386.50
California	41.43
Canada	50.00
Indiana	11,204.34
Iowa	4,551.90
Kansas	325.40
Nebraska	444.98
New England	2,059.00
New York	2,539.67
North Carolina	2,434.20
Western	4,843.03
Wilmington	1,203.42
Oregon	132.71
Received from Other Sources	1,647.64

Total Receipts\$33,864.22

Distributed as follows:

American Friends Board of Missions	\$28,301.14
Peace Association of Friends	321.04
Board of Young Friends Activities	807.65
Board on Prohibition and Public Morals	96.95
Board of Education	63.59
Board on Religious Education	337.46
Fund for Aged Ministers and Missionaries	2,076.76
Cooperative Fund	1,339.12
Emergency Fund	520.51

Total Distributions\$33,864.22

United Budget for year 1935-36.....\$55,000.00

Receipts to date.....33,864.22

Balance to be raised by March 1.....\$21,135.78

WE FIND FAIRMOUNT IS NEARER NORTH POLE

A Drive Over Icy Highways to Town Where Storm King Made Headquarters

"The north wind doth blow
And we shall have snow—
And what will the birdie
do then, poor thing?"

Not only the poor birdie, but most of us humans, poor things, have been seeking an answer to the question during recent weeks of unusually rigorous winter. It would seem, judged by our correspondence and otherwise, that north, south, east and west, folks have not had to turn to Byrd's description of the climate at Little America to remind them of what real winter is like—the kind our parents and grandparents have told us about.

A blizzard at zero on Christmas day in Indiana, considered at the time just a freak of weather suggestive of Indiana's infinite variety of climate, proved to be an earnest of what was in store for us. When Richmond people rose on the morning of January 22, the temperature was barely at freezing. When they went to bed that night it was around twenty degrees below zero—a change of fifty degrees, accompanied by a raging snowstorm. (Later—Just as we were writing the above on February 8, the mercury was taking another nose dive which sent the temperature down thirty-three degrees within four hours.)

From then, for a fortnight or so, the sub-zero weather remained practically constant with the landscape covered with a mantle of crunching snow. The highways had been largely cleared, however, so we felt free to drive to Fairmount on Sunday afternoon of February 2, "we" in this case including the Editor and Errol T. Elliott. We were on the program that evening as "guest speakers" at the Christian Education Institute, conducted by the Fairmount Friends Meeting in a series of six Sunday evening class and lecture periods.

Fairmount Friends put on such a series last winter, and with such general satisfaction that they are repeating it with variations. Friends gather at fifty-three for a lunch and social hour which contributes much to the success of the program. The Institute then divides up into three groups for an hour. The first is a study group in Christian Teaching, under the leadership of L. O. Chasey. Another group, under the leadership of Pauline Ratliff and Mary Wood, is making a study of the New Testament. "Current Events and Religion," is the general topic of the third group, various

phases of the subject being treated by visiting speakers. Following the group periods, Friends gather in the meeting room upstairs, where a more formal address or sermon is given. Among the visiting participants this year have been John J. Haramy, Milton H. Hadley, Edgar H. Stranahan, J. Frank Long and J. Raymond Schutz.

Now Fairmount is but seventy-five miles north of Richmond, but we found it more than that much nearer the North Pole. As we drove northward we saw deeper snow drifts, and the latter part of the journey was made over treacherous, ice-coated highways. Some interesting stories were told us by Fairmount Friends of experiences encountered in their neighborhood when cars from all over were stalled by the severe snowstorm on January 22, when the temperature dropped to twenty-five degrees below zero.

Many a farmer living in a house by the side of the road proved himself a friend to man. In one instance, a farm home near Fairmount sheltered twenty-eight storm-bound pilgrims for nearly two days. Fortunately, the farmer had killed a beef the day before. Furthermore, one of the machines stalled in front of the farmhouse was a well stocked bakery wagon, so there was plenty of food available, although the refugees had to sleep standing up. In the stranded party was a preacher who, as the hours waxed and waned, divided time with the radio, the amateur musicians and the poker players. All of which reminded us of one of Bret Harte's inimitable stories.

Another story related to a funeral procession headed by John I. Wright, pastor at Jonesboro, which likewise had to take refuge from the storm. This group was also provided with meat rations, as there had just been a hog killing at the farmhouse before which the procession was halted. Fairmount raconteurs failed to round out this story with a manna provision!

Fairmount itself, a town of some two thousand people, suddenly found itself a refugee center. Public eating places were soon cleaned out of food, and townspeople opened their homes to the shivering wayfarers. Such was life in Fairmount, Indiana, toward the North Pole, during the terrible winter of '36—thus will go the story to our children and children's children.

Perhaps it was these stories with which we were regaled, perhaps it was the memory of those ice-glazed highways over which we had crept on our way—these, combined with the warm hospitality still extended to winter wayfaring friends. Anyway, instead of making a somewhat hazardous night drive homeward, we accepted the invitation of Mr.

and Mrs. Layton E. Nolder to stay over night with them in the Little America of the North Pole. Incidentally, they had housed more than their quota of refugees on the night of the big storm.

Next morning we found that another soft mantle of snow had fallen: not enough to impede travel, but sufficient to restore the pristine purity of the white-spreading landscape. It was a gray morning over head, happily, so that the winter panorama was spread before and around us in softened light, bordered by an ethereal blue haze which hovered above the woodland horizons. Raging storms seemed far, far away in the white peace which enraptured us. And it seemed good to us that we had tarried in Fairmount until the morning.

A CONFERENCE AND SOME CONCLUSIONS

A Conference on Ministry and Oversight for Marion and Wabash Quarterly Meetings was held at First Friends Church at Marion, Indiana, on Thursday, January 30. This was the seventh in a series of conferences sponsored by the Executive Committee of Indiana Yearly Meeting, and the program was carried out in full in spite of zero temperature and hazardous roads.

As stated in the opening address by Murray S. Kenworthy of Amboy, the purpose of the Conference was to look into the relationship of the Meeting on Ministry and Oversight to the whole program of the Church. Necessary qualifications for ministers, elders and overseers were pointed out in this address.

The relation of the Meeting on Ministry and Oversight as a group to the ministry was presented by Fred E. Smith of Spiceland. Aaron Napier of Winchester discussed the relation of the Ministry and Oversight body to Evangelism, and John I. Wright of Jonesboro spoke on its relation to the spiritual and moral welfare of the Church.

Among others who made helpful contributions to the discussions were Edgar H. Stranahan, pastor of the Conference Church, and Herbert Haldy, pastor of Second Friends, Marion.

The ladies of the hostess meeting presided at a bountiful noonday luncheon which received almost as interested attention as did the program preceding and following it.

From the addresses already mentioned and the discussions, in which all were invited to take part, these conclusions were drawn:

1. Early Friends recognized the three groups—ministers, elders and overseers—because of their various gifts which enabled them to meet particular needs of the Society.

2. Although intervening years have brought changes, such as the adoption of the pastoral system, there is still a distinct place of service in the Society for each group.

3. The present time finds some Friends meetings without any designated body on Ministry and Oversight. In other meetings that body is the one and only authority for all questions of both doctrine and practice. Between these two extremes, various intermediate stages may be found.

4. The Ministry and Oversight body which fulfills its purpose and makes the most of its opportunities will be a sympathetic counselor with the pastor; will share with him the burdens of the Church and community; will be constructive in dealing with the transgressor; will provide for the meeting a continuity which changes in pastoral leadership will not break; will be alert and aggressive, not only to reprove sin but also to create situations which will develop the highest type of life; will seek the cause and the remedy for the failure which permits many children to grow up through the church school unsaved; and will have as its chief aim evangelism, which is God's reclamation and conservation policy.

NEAVE BRAYSHAW GOES HUMOROUS!

In a recent issue of the London *Friend*, Neave Brayshaw, in apparent seriousness, though, we suspect, with his tongue in his cheek, discourses on American variations from English—as properly spoken by the English. Taking as his text that legendary sign in a Continental shop, "English spoken, American understood," he says, "we can easily see how a foreigner whose command of English was not well assured might find a difficulty in understanding the language as spoken on the other side of the Atlantic." He proceeds to illustrate by examples of alleged American pronunciations, some of which are as new to us as to him. By way of a retort courteous, it might be said that an American whose command of English was well assured, not only might but does find a difficulty in understanding the language as spoken in the various "provinces" in England. Appropos of which, the following:

"Odd names your towns have," commented the Englishman—"Wehawken, Hoboken, Poughkeepsie, Oshkosh."

"I suppose they do sound queer to English ears," the American agreed thoughtfully. "Do you live in London all the time?"

"No, indeed," said the unsuspecting Briton. "I spend part of my time in Chipping Norton and divide the rest between Biggleswade and Leighton Buzzard."

WORKMEN that need not be ASHAMED

Without discrimination as to race or color, the Biblical School of Friends University, Wichita, Kansas, is committed to the task of providing suitable training for those whom the Holy Spirit has called to go forth as laborers into his harvest.

The call and spiritual qualifications for the ministry or other Christian service come from God alone. But he has not seen fit to bestow upon those called the knowledge and experience to be acquired by personal effort. Education can never supplant the divine gift and calling, but it is a most valuable supplement thereto, each in its proper place.

HIGH SPOTS AT WALNUT RIDGE QUARTERLY

Walnut Ridge Quarterly Meeting, held at Carthage, Indiana, was well attended February 8 and 9 in spite of the severe weather. Little Blue River furnished the largest delegation, of twenty-five, most of whom were young people.

The visiting ministers present were Errol T. Elliott, of Richmond, and Frank Chant and wife, pastors at Farmland. Errol Elliott spoke both morning and afternoon. His able leadership and stimulating messages were a source of great pleasure and profit to all in attendance.

Another high spot in the Quarterly Meeting was the young people's rally on Sunday afternoon. The guest speaker was an honored native of Carthage who has gone far in Christian service. O. Herschel Folger, pastor of First Friends Church, Indianapolis, and Chairman of the Indiana State Pastors' Convention, needed no introduction to the older members of the audience, but he was not so well acquainted with the younger members, as it has been twenty-five years since he left the community. He spoke with insight and humor on the subject of the "Foursquare Life." Special music included a number by the Carthage Friends orchestra and a vocal duet by the Little Blue River young people.

On the morning of the same day, Herchel Folger and his choir had broadcast a religious service over station WFBM, during which he had spoken of "The Choir Invisible," alluding to his early days, his Carthage background, and what it had meant to his life. When the audience on Sunday afternoon was asked how many had heard the radio program, about ninety-five percent raised their hands. His tribute to his "old home town" was much appreciated.

Carthage Meeting has resumed its services after a two-weeks' forced vacation due to a frozen furnace-boiler. The interest is continuing in the series of sermons by the pastor, James R. Fur-bay, on the general theme, "The Message of Jesus for These Times." The mid-week School of Christian Living is being held in the homes. A series of studies is being followed. Sometimes there is a lesson given by the pastor, and sometimes an informal discussion of a topic dealing with vital problems.

WICKEDNESS OF THE FIVE YEARS MEETING!

In the January issue of *The Pacific Friend*, official organ of California Yearly Meeting, appears an editorial on the Yearly Meeting budget. After speaking of the advantages of the budget system, the writer sets forth some of the difficulties in getting Friends to support the budget, and tells of some weird objections to it which he has found. The editorial concludes with these paragraphs:

"I have found that there is a tendency for Meetings to criticise the Yearly Meeting and its Boards, because of a lack of knowledge of what these groups are endeavoring to do. In two Meetings I found persons who thought that the money sent to the Yearly Meeting was used to support Whittier's particular meeting. Of course, no one who has any real knowledge of actual conditions, or who intelligently examined the Yearly Meeting reports and Minutes would think so for a minute, but these folks did, and I was told that it was a waste of time to try to convince one of them that he was wrong. This is one reason why I do not give much credence to reports of the wickedness of the Five Years Meeting, for if folks misrepresent people in our own Yearly Meeting, whom they might easily contact, it is little wonder that those at a distance are also misrepresented."

"After all, what we need is more confidence in those whom we elect to positions of leadership in our Church. If they have been proved to be unworthy of that confidence then remove them, but otherwise we need to trust to their integrity, and also to recognise that they are serving the Church because of their interest in the things of the Kingdom of God, and in most cases, are in such positions because they have demonstrated that interest by years of similar service, and have demonstrated their fitness for the position by their service in their own particular Meeting."

ON THE MORNING AFTER IN WASHINGTON

The heaviest snowfall in years is blanketing Washington. It is always an amazing picture—this city during a snow storm. We all park our cars in the street, and finding them today (February 7) was a problem. They were simply buried in the snow—strange little igloos! But once started, and there is much to that "once," they became oddly shaped snowballs making their tentative way in a traffic procession which literally extends for miles.

Fairfax Quarterly Meeting was to convene in Washington, at 1811 Eye Street, Saturday and Sunday, February 15 and 16. The subject for discussion for Ministry and Counsel, at 2:30 p. m., Saturday, was, "How can the Ministry and Counsel Increase the Spiritual Force in the Life of the Meeting?" The business session occurred that evening at 8 o'clock. S. Archibald Smith was expected to be present at the morning Meeting for Worship on Sunday. Following dinner at the meetinghouse, the First Day School conference was to be addressed by Albert E. Rogers, assistant head master of the Sidwell School, on the subject, "To What Extent should the Bible be Taught in Our First Day Schools?" Emma Cadbury was to close the conference with an account of the work of Friends in Europe, especially in the Vienna Center.

CELEBRATION OF SILVER JUBILEE PLANNED

The Kansas City Friends Church is planning a Silver Jubilee celebration, March 8 to 15, in honor of a twenty-five years' occupancy of the present church building. Kansas City Monthly Meeting, now fifty-four years old, has held meetings in three church buildings, a hall, and in private homes.

It is expected that the increased interest recently manifested in the work of the meeting will make this Silver Jubilee a time of blessing and inspiration. The week will be opened by special Sabbath day services of worship and praise. On Monday night histories of Friends in general, of Kansas Yearly Meeting, and of Kansas City Monthly Meeting will be

given. A special program has been planned for Good Fellowship night, Wednesday, while on Friday evening a musical festival will be enjoyed.

The sessions of Hesper Quarterly Meeting, March 14 and 15, to conclude with a religious drama on Sunday night, will round out a week of well planned celebration in honor of a significant achievement in the history of Kansas City Friends.

It is hoped that many persons not now members of the meeting will attend the services, and that former members will, if unable to attend, send written greetings. Any interested Friends passing through Kansas City at this period are asked to stop over for the anniversary celebration. Send your communications to Eli S. Wheeler, pastor of the Friends Church, 3509 East 30th Street, Kansas City, Missouri.

A LIEUTENANT-COMMANDER ON STATE OF WORLD

Lieutenant-Commander Stewart F. Bryant, U. S. N. retired, while in Newberg, Oregon, recently, where he spoke before a joint meeting of the Newberg and McMinnville Chambers of Commerce, was given a reception at the home of Levi T. Pennington, President of Pacific College.

The ex-naval officer, who is coast director of the League of Nations Association and a member of the National Rivers and Harbors Defense Committee, after being introduced by Paul Elliott, field representative of Pacific Northwest Institute of International Relations, was kept busy for over an hour answering questions about such matters as U. S. neutrality, the Italo-Ethiopian situation, Russian conditions, Japan and China, etc. In speaking of the Italian crisis Colonel Bryant said, "Mussolini has hold of two tigers' tails—one in Ethiopia and one in Geneva. The League's most delicate problem is to bring Italy to terms without an upheaval that would bring communism into Italy, and which might spread into France."

NEWS OF OUR MEETINGS

Members of the Helpers Class of the Wilmington, Ohio, Bible School spent an enjoyable evening recently in the home of their pastor, Ward Applegate and his wife. Harriet W. Purdy, widow of a former pastor of Wilmington Meeting, Ellison R. Purdy, was present and gave an interesting and instructive account of the proceedings of the recent Conference on the Cause and Cure of War which she had attended.

The series of "Socratic sermons," or forums, scheduled to occur one Sunday night a month at the Union Street

Meeting, Kokomo, Indiana, has started auspiciously with two stimulating evenings devoted, respectively, to Peace, and the Function of Education in the Solution of Modern Problems. Following short talks by interested and informed leaders, the chairman threw open the meetings for general questions and comments.

* * * *

At a recent session of Pasadena, California, Monthly Meeting, Nathan M. Whittlesey, a member of Pasadena Quarterly Meeting and Pasadena Monthly Meeting, was recorded a minister.

* * * *

Butternuts Quarterly Meeting was held at Upperville, New York, January 18 and 19, with thirteen of the sixteen representatives appointed by the four member meetings present. Henry M. Vore, pastor at Unadilla, speaking on "The Christian Attitude," Matthew 5:39, gave the message in the Ministry and Oversight meeting. In the business meeting, reports were given of the meeting of the Permanent Board and of the meeting of the A. F. S. C. at New York City. In presenting the report of the missionary work, Anna Vore, assisted by some of the young people of Upperville, used a map and ribbons to illustrate the westward migration of the Indians. Gratifying reports of Friendly generosity to needy persons at the Christmas season were heard. On Saturday evening Valentine Krumm of West Branch spoke on "Making the Right Choice," while the Sunday morning message on "What Must I do to be Saved?" was delivered by Martin Thornton, pastor of Brookfield.

* * * *

The three weeks' revival at the Friends Church at Spencerville, Ohio, which closed January 26, was marked from the beginning with God's presence and power. The evangelist, Paul Todd of Jonesboro, Indiana, was assisted by Everett and Charles Mart of Peru, Indiana, who had charge of the music. Attendance was large, and many expressed their appreciation of the help they had received from the evangelistic messages. It is generally felt that the Church has been greatly strengthened by these meetings. . . . At the Van Wert Quarterly Meeting, Indiana Yearly Meeting, held at Rockford, Ohio, February 1, short talks were made by the pastors of the Quarter. The May Quarterly Meeting will be held at Spencerville, Ohio.

* * * *

During the past year the membership of the Collins, New York, Meeting, under the leadership of Everett W. Chapman, pastor, has been increased by twenty-five new members. The spirit of Christian cooperation among Friends there has also been seen in the healthy growth in at-

tendance at the Sunday morning worship and Bible school services. This growth of the meeting has been furthered by the loyal endeavors of the Friends Circle, an active group of women who at their last meeting, held early this month at the home of Angie Deet, had thirty-five members present to hear the interesting talk given by Mrs. Fred Wanaka of Collins on her life and travels in Egypt and the Lebanon Mountains, and to enjoy the solo, "Others," sung by the pastor.

* * * *

Florence Lockwood of the Second Friends Church in Indianapolis, a gifted evangelist, held January 5 to 20, a two weeks' service at New London Meeting, Western Yearly Meeting. Her messages were practical and convincing, and elicited the closest attention of her audience from night to night. The intense cold weather prevented a longer service, but spiritual progress was made. Since the meeting closed, the pastor, Frank V. Stafford, has received some new members, mostly young people into the church. . . . Friends of New London Meeting have designated March as Missionary Month and are planning appropriate services for its observance. . . . In raising its Yearly Meeting budget New London Meeting had recourse to a dollar thank offering, returns from which were very gratifying.

* * * *

Members and friends of the Friends Memorial Church, Muncie, Indiana, observed on Sunday, February 2, the sixtieth anniversary of the founding of that meeting. Rufus M. Jones, who had been present twenty-eight years ago at the dedication of the present meeting-house, was the guest speaker for that day, and spoke at the morning meeting for worship, to the young people in their afternoon mass meeting, and at the evening service. A fellowship luncheon was held in his honor at the noon hour. A short resume of the history and progress of the meeting, established through the efforts of William S. Wooten of Indianapolis and Joseph A. and Mary H. Goddard, who remained its leading spirits for many years, was printed in the special programs prepared for the occasion.

* * * *

Wilmington, Ohio, Friends rejoiced in the presence of Rufus M. Jones, who spent the week-end of February 8-9 with them. The special morning and evening services on Sunday were attended by many Friends, as several nearby meetings cancelled their own Bible school and worship services in order to share with Wilmington Friends the privilege and inspiration of Rufus Jones' timely and deeply spiritual messages, in which he stressed the necessity for centering our hopes for a New World in the life and

teachings of Jesus Christ. In the morning meeting sixteen men who had been former students of his at Haverford College sat in a body. In the evening meeting all of the ministers and several of the members of the other Churches in Wilmington joined with Friends in a union service rich in its reward of Christian fellowship. Another valuable feature of Rufus Jones' visit was the opportunity given to college students for contacts with this stimulating Quaker philosopher. . . . Virginia Peelle of Wilmington, Ohio, President of the National Woman's Missionary Union, and her husband, Dr. Frank A. Peelle, are spending several weeks at Sarasota, Florida.

IN WESTFIELD QUARTERLY MEETING

Westfield Quarterly Meeting, Western Yearly Meeting, was held at Westfield, Indiana, January 3, 4, and 5. A young people's meeting was held on Friday evening. At the Saturday morning meeting on Ministry and Oversight, Austin Osborne, pastor at Sheridan, Indiana, delivered a helpful message. The sermon of the morning worship hour, given by Frank J. Long, pastor at Anderson, Indiana, was full of inspiration and power. On Sunday morning the meetings in the Quarter held their own regular worship services. The closing Quarterly Meeting service was on Sunday afternoon when Frank Long again spoke, bringing a strong evangelistic message.

Following this Quarterly Meeting, Frank Long went to Sheridan where, assisted by the pastor, Austin Osborne, he held a two weeks' meeting. The messages, given in the power and demonstration of the Holy Spirit, greatly quickened the spiritual life of the members. The work of these services has been manifested in the increased interest taken by the young people in the work of the meeting and in the number of persons who have publicly proclaimed their rededication of self to a life of Christian service.

Austin and Emma Osborne, who took up pastoral work at Sheridan, Indiana, Meeting early in September, 1935, have won a warm place in the hearts of their people. Their visitation in the homes has been delightful, while under their leadership the meeting has taken on added strength and courage and is moving forward in an effective way.

DAVID WEBB PLACES

David D. Webb, representing Earlham College, won second place in the Indiana State Intercollegiate Oratorical Contest held at Earlham College, February 15. Wabash College, which has come to be almost a perennial victor, won first place,

and North Manchester College third. It was rated a very good contest of high standard, one significant feature being the number of orations which dealt with the question of peace and war; this, despite the fact that there is also a State Intercollegiate Contest devoted exclusively to the peace question.

Elden H. Mills of Forest Hills, Long Island, accompanied by his wife Florence Hadley Mills, was the visiting preacher at Earlham, February 7-10, his presence and inspiration being greatly appreciated by the College community. On the evening of February 7, he gave an excellent concert at Richmond under the auspices of the Earlham Women's Auxiliary.

MEN WITHOUT COUNTRIES

(Continued from page 66)

cares to assume, have been similarly restricted. Do we need add that the slender financial resources that the average refugee is able to take out of his fatherland with him are soon exhausted.

Viewing the problem as a whole, we have men who, legally, may do none of the following things: remain where they are, return from whence they came, go anywhere else, seek or accept remunerative employment, accept charity from the country in which they are residing.

Is there a solution? There is the possibility of partial alleviation. The League of Nations has established a High Commission to study the problem. Its activities are curtailed by lack of funds, and other restrictions. There are a few sectarian and racial committees helping refugees belonging to the right categories. Almost continually since the War, on first one occasion and then another, the Friends International Goodwill Centres in Paris and Vienna have administered relief impartially and so far as funds would permit to applicants in dire need. In recent years, these "stateless" men and women of Europe have constituted a large percentage of the unfortunate seeking the barest physical necessities of Friends; and the aid given has consisted not only of food, clothing, medical care, the provision of shelter, but of aiding men to recover passports and to repatriate themselves in the few countries of the world still open to immigration. The privilege accorded Friends in rendering this service has depended on two factors: Quaker reputation for impartiality, justice, and fair play; and the international character of the Society.

Funds for this purpose have been made available by individuals and organizations, but have never equalled the demands. As indicated above, these needs have not decreased during the years since

the War, and do not seem likely to do so in the near future. Some financial resources have been exhausted, and new resources are not discovered easily. Friends were challenged by the chaos and misery of the world during and immediately after the World War; and their personal and collective testimonies at that time were in keeping with the tenets of the Society. Is the political chaos and human misery rampant in Europe today any less challenging? And what is the testimony Friends are going to make in answering that challenge?

LOUISE A. STINETORF.

February 11, 1936.

POWER UNLIMITED

(Continued from page 73)

not of it. Every Church member who is completely yielded to God is different from all worldly people. The power of God in the life of a Christian is supernatural and in the life of a pastor leads to the practical solution of material problems in the Church.

The practice of the law of the tithe and the application of grace to difficult problems solves our financial difficulties; the yielding of self to the Spirit's guidance enables us to lead sinners to accept Jesus as Savior; the study of God's word imparts wisdom and enables us to avoid entangling worldly alliances; and thus the Holy Spirit equips all for material service, emergency conditions and daily activities in a supernatural way in this crooked and perverse generation.

" 'Tis so sweet to trust in Jesus

Just to take him at his word

Just to rest upon his promise

Just to know thus saith the Lord."

Go your ways: behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes, and salute no man on the way. Lu. 10:3, 4.

Whittier, Calif.

IN THE HEADLINES AT DEEP RIVER

At the last session of Deep River Meeting held December 7, 1935, at High Point, North Carolina, much interest was manifested in the various reports of Peace activities engaged in by Friends within the Quarter. Tom A. Sykes, newly appointed Chairman of the Peace Association of the Five Years Meeting, gave an enthusiastic account of the Peace Meetings held at Guilford College and the Peace Conference at Buck Hill Falls, Pennsylvania, while Alice Paige White spoke of the Peace work being done within Deep River Quarter, and mentioned current radio programs and other agencies which are helping to make America Peace-minded.

Because of the fine delegation of ministers present, attenders were favored

with several excellent messages: from Walter White and Raymond Binford in the morning session, and from Herbert Huffman, Raymond Binford, and Murray Johnson in the afternoon.

John J. Blair, consulting representative to the Guilford College Board of Trustees from Deep River Quarter, brought a splendid report from the College. In sketching the administration of Presidents Hobbs, Binford, and Milner, he voiced his appreciation of the sincerity and devotion brought by these men to the solution of their problems, and urged Friends to give wholehearted support to fulfilling the present needs of the institution. He was followed by Herbert Huffman, who admonished parents to encourage their children who are students at Guilford College to place their membership at New Garden Monthly Meeting while attending college in order that, during their formative years, they may be closely allied with the work of the Society of Friends.

WICHITA POINTS THE WAY!

As many who read this have already been apprised through correspondence, a campaign is being launched to enlarge the subscription list of THE AMERICAN FRIEND throughout the Five Years Meeting. Just as rapidly as we can do so, we are mailing letters and subscription folders to pastors and agents in local meetings, bespeaking their active cooperation in this effort.

Almost before we could get started, here came from Charles O. Whitely a list of twenty new subscribers from University Friends Church at Wichita, along with a lot of renewals. And Wichita was already well represented on our subscription list. "All that had been needed here," writes Charles, "has been some one to get back of THE AMERICAN FRIEND and push." How true, everywhere! Another illustration: since her return to California from Indiana in December, Emma F. Coffin has sent a dozen new subscriptions from Whittier. If we could get some one or more Friends to "push" in every local meeting we could double the readers of the church paper with little or no trouble. What this would mean in stimulated life and interest of the membership can hardly be imagined. And would it encourage the Editor!

We are eagerly awaiting more hopeful returns. Wichita has pointed the way—will you, loyal reader, not also get behind the paper and push? If nothing has been said or done about it in your meeting, be a self-starter.

There is no more effective evangelism than the habit of hospitality in the house of the Lord.

J. WALTER MALONE

J. Walter Malone, widely known in connection with the Bible School which he founded at Cleveland, Ohio, was born near Cincinnati, Ohio, August 11, 1857, and died at his home in Cleveland, December 30, 1935. Funeral services were held on January 2 in charge of Everett L. Cattell, C. W. Butler, and Willis R. Hotchkiss.

His parents were Quakers, and his mother, Mary Ann Pennington, was a recorded minister in the Society. His early schooling at New Vienna, Ohio, was supplemented by a year at Earlham College and by three years of study at Chickering Institute, from which he graduated in 1877.

Following some time spent in business at Cincinnati, he moved to Cleveland about 1880, and joined two of his brothers in the establishment of the Malone Stone Company, later a subsidiary of the Cleveland Stone Company. In the Friends Church there, then attended only by a small group of elderly men and women, he found a challenge to work with the young people, and under his aggressive leadership the recently organized Sunday School department and the Young People's meeting developed into profound influences upon the youth of the community.

In this work he was aided by Emma I. Brown to whom he was married in 1886. She died in 1924, but their six children survive.

Later he became pastor of First Friends Church, Cleveland, and during his twenty-five years of active service was notably successful in building up its membership, and in furthering the establishment of two additional Friends Meetings in Cleveland. During the past fifteen years he has been pastor emeritus. For twelve years, also, he served as Superintendent of Ohio Yearly Meeting of Friends.

Out of a desire to help train a lay leadership for Bible teaching and Christian service, Walter and Emma Malone, on March 17, 1892, opened the Cleveland Bible Institute, known first as Christian Workers Training School, and then as Friends Bible Institute and Training School. The Institute later grew to unexpected proportions, training and sending out scores of missionaries and ministers to various parts of the world. Walter Malone remained as president of the institution for twenty-five years.

Walter Malone's Christian leadership was recognized throughout the United States, and he was frequently called to speak in distant parts of the country. He was known and loved not only for his zeal for the Gospel and evangelism, but also for his kindly and winning manner. Being a man of prayer quite beyond the

ordinary, his life radiated a remarkable influence for godliness. There was in his preaching a tender and moving quality that never failed to reach the heart, and he had a love for the lost that amounted to a passion.

THOMAS J. HARRIS

At the home of his son, C. E. Harris, Kansas City, Kansas, on January 7, 1936, Thomas J. Harris died, aged ninety-nine years. Born in Grant County, Indiana, Thomas Harris was of that noble class of sturdy pioneers to whom our nation is deeply indebted for their courage, fortitude, sacrificial spirit, and high idealism. His great grandfather, Obadiah Harris, at one time owned Nantucket Island. In 1858 he was married to Mahala Van Horn. To this union were born eleven children, seven of whom preceded him in death.

A few years after his marriage he sold his farm in Indiana and, against the advice of friends, started westward. With his family of three children he travelled by train to Iowa, then, leaving his family there, made his way on foot to Kansas. He well remembered Lawrence the day following Quantrell's raid, and described it as "like a pepper-box, all burned out." He bought a farm near Hesper, Kansas, where one of his sons still lives. In 1865 he returned to Iowa for his family, and made the journey to his new Kansas home in a covered wagon. He visited his native State of Indiana four times, the last time going alone at the age of eighty-eight. His strength of body, conserved through the years by his habits of clean living, was unusual. When in his prime, few men could best him at chopping wood, husking corn, cradling and binding wheat.

His spiritual strength and zeal were in harmony with his clear mind and vigorous body. He was converted at six years of age, and at sixteen began a preaching career which was to continue for eighty-three years. He had travelled over all of Kansas Yearly Meeting, giving spiritual help in their homes and in their meetings to hundreds of people, and was personally instrumental in organizing a number of meetings. Until the last few months he was a familiar and welcome figure at Quarterly Meetings and other church gatherings. His life and influence will not be forgotten, and his entrance into the heavenly home, which he eagerly anticipated, will be made more blessed by the faithfulness and righteousness of his long service on earth.

Following a service held in Kansas City, burial was made at Hesper with the Kansas City pastor, Eli S. Wheeler, in charge, assisted by Alpheus Rees, pastor at Hesper, and a United Brethren minister from Kansas City.

Books by and About Kagawa

Because of the great interest in Kagawa's visit to this country, these books make particularly timely reading.

KAGAWA, by William Axling.....\$1.00

An inspiring, authentic biography of this great Christian leader, with excerpts from his MEDITATIONS.

INTRODUCING KAGAWA, by Helen F. Topping.....15 cents

Miss Topping has for years been Kagawa's English secretary and therefore, is well fitted to write a story of his life which will make him known and understood by Americans. 36 pages.

MEDITATION ON THE CROSS.....\$1.50

A new book by Toyohiko Kagawa which gives one an insight into his philosophy of life and shows the Cross as the only possible Way of Life.

SONGS FROM THE SLUMS.....\$1.00

These poems were written while Kagawa was teaching the law of love in the slums of Tokyo. Here is a realism which will prick one's self-complacency and awaken the social conscience.

LOVE THE LAW OF LIFE.....\$1.00

THE RELIGION OF JESUS.....\$1.00

New editions of these books at popular prices.

A GRAIN OF WHEAT.....\$1.00

A novel which has just been translated into English and of which more than 200 editions have been sold in Japan. This book, which has also been adapted to the Japanese stage and screen, illustrates Kagawa's plan for Christian Cooperatives.

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

BIRTHS

COCKS—To Rowland C. and Edna Bailey Cocks, Drexel Hill, Pennsylvania, January 21, 1936, a daughter, Virginia B. Cocks.

KELLY—At Honolulu, Hawaii, on February 7, 1936, to Thomas R. and Lael Kelly, a son, Richard Macy.

KENDALL—To Marcus and Evelyn Elliott Kendall, Carmel, Indiana, January 25, 1936, a daughter, Donna Eileen.

WILLIAMS—To Robert and Ramona Waltz Williams, Mooreland, Indiana, January 28, 1936, a daughter, Mary Ann.

DEATHS

COFFIN—At Whittier, California, January 18, 1936, John Elihu Coffin, aged seventy-five years. A birthright Friend, the son of Dr. Samuel D. and Mary A. Coffin, he was born at Guilford, North Carolina, near the site of the old New Garden Yearly Meetinghouse. For almost fifty years he was closely associated with the business interests of Los Angeles. For the last twelve years he has been the president of the Merchants and Manufacturers Association of that city. Two years ago a combination of the civic bodies of Los Angeles presented him with a medal as a token that for that year he had contributed more toward the general good of the city than any other man. He was a graduate of Haverford College, and for one year after graduation was assistant to Isaac Sharpless in the Department of Mathematics. Before entering upon his business career he was for a time Principal of Vermilion Academy in Illinois. John Coffin greatly

valued his membership in the Society of Friends and was a regular attendee at and contributor to church activities. He carried his religion into his business and died in triumphant faith. For many weeks he was a great sufferer, but bore it patiently. He leaves a widow, Bertha L. Coffin, and a brother, Dr. William V. Coffin, both of Whittier.

EDWARDS—At her home in Kokomo, Indiana, January 13, 1936, Clarabelle Edwards, widow of Marshall Edwards, aged seventy years. She was a life-long Friend.

HOWERTON—At his home at Eddyville, Iowa, December 22, 1935, William Riley Howerton, aged eighty years. He was born near Knightstown, Indiana, July 5, 1855, but came to Iowa at an early age with his parents, Eliza Rayl and Samuel Howerton. In 1876 he was married to Cynthia Ann Macey, whose death preceded his by several months. To them were born six children, four of whom survive. A life-long Friend, William Howerton was liked and respected by those who knew him for his just and kindly disposition. The funeral service was conducted by Wm. E. Berry of Wm. Penn College.

RINER—At his home in Wichita, Kansas, January 14, 1936, H. Milton Riner, aged eighty-eight years, a member of University Friends Church. He was born at Germantown, Ohio, and was married in 1876 at Monmouth, Illinois, to Fannie G. Worden who survives him. They came to Kansas in 1877 and lived for many years on a farm near Greencastle. Later they moved to Wichita. To them were born four sons and three

WESTTOWN REGIONAL SCHOLARSHIPS 1936-37

Ten Scholarships of \$400 Each

Offered to boys and girls entering Tenth and Eleventh grades. Granted on the basis of character, leadership and good scholarship. Continued until graduation if a satisfactory standard is maintained.

Examinations required in English, Mathematics, and a third subject chosen by the applicant.

Application blanks and full information may be obtained from the School. Blanks must be in the hands of the Regional Alumni Committees by Fourth Month 1st.

JAMES F. WALKER, *Principal*, Westtown School
WESTTOWN, PA.

daughters. Three sons and two daughters, one of whom is Edith Michener, a worker on our mission field at Kisumu, Kenya Colony, British East Africa, survive. A man of quiet and retiring disposition, Milton Riner was a loyal Friend, an exemplary citizen, and a true Christian. Funeral services were conducted by Charles O. Whitley.

TOWNSEND—At San Diego, California, January 31, 1936, Lillie Hudson Townsend, aged seventy-two years. The daughter of Sarah Lear and Charles Hudson, she was born in 1863 on a farm in Clinton County, Ohio, and in 1885 at Westboro, Ohio, was married to Robert Carey Townsend, who died nine months ago. With her husband, she served on the Ministry and Oversight body of their meeting as an overseer, where her gentleness and patience were greatly valued. She was also treasurer of the Woman's Missionary Society for many years. Two daughters survive her. The funeral services were conducted at San Diego by David Scott and Joseph S. Fox, present and former pastors of the San Diego Meeting.

WANTED

Teachers for second and fourth grades in Haverford Friends' School for 1936-37. Must be member of Society of Friends, college graduate, with at least two years experience in Friends' or Progressive schools. Address: Frances C. Ferris, Principal, Haverford, Pa.

FOR SPECIAL OFFERS

For special offers on all kinds of visual aids, 16 m. m. motion picture cameras and projectors, stereopticons, still film projectors and still films, including the new series of six lessons on "Alcoholic Education," write to Frank W. Dell, 515 E. Camilla Street, Whittier, California.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, \$1.50 up. Restaurant service if desired.

BOOK WANTED

If someone has a copy of the book entitled, "The Quaker Boy on the Farm and At School," by Sharpless, and would be willing to donate or sell it to Friends Lending Library, it would be greatly appreciated. Our copy has been lost, and as the book is out of print, we are unable to secure another from the publishers. A number of people are asking for this book. Address: The Lending Library, American Friends Board of Missions, Richmond, Indiana.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

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CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Lealie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

MIAMI, FLORIDA

Friends Meeting each First-day morning at 11 o'clock, on 15th floor of Dade County Security Building, First Ave. N.E., near First Street, opposite old postoffice building. All Friends and others interested are invited. Additional information can be secured from the Clerk, Sara Parry Thomas, 2036 S.W. 2nd St., Miami.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 10:30 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

QUAKER
EST. 1893

GEORGE COLLEGE
SCHOOL PREPARATORY

GEORGE SCHOOL is operated by a Committee of Philadelphia Yearly G Meeting (Race Street). Its special rates and scholarships are available to the children of Friends of all Yearly and Independent Meetings. More than half of the students are children of Friends.

Preference is given to applicants for the lower classes. In filling the small number of places available in next year's Junior and Senior Classes, preference will be given to Friends children up to Sixth Month 15th.

The 1936 catalogue and other information will be sent upon request.
GEORGE A. WALTON, *Principal*, Box 351, George School, Pennsylvania